

About the Center for Farmworker Families

The purpose of the Center for Farmworker Families is to promote awareness about the difficult life circumstances of binational families while proactively inspiring improvement in binational family life both in the United States and in Mexico. Dr. Ann Lopez, the founder and executive director of CFWF, has been researching binational farmworkers since 1997. To learn more, to find out how to donate money or supplies, and or to schedule a Farmworker Reality Tour for your school, religious, or social group, contact farmworkerfamily@yahoo.com or 831-335-5492.



Festival of Tamales



About the Springfield Grange



The Springfield Grange, an 80-year old institution on the corner of Werner and Elkhorn Roads in North Monterey County, remained inactive for the last several years, following decades serving as a social and political hub for farmers in our region. In 2011,

65 new members joined, making Springfield one of the fastest growing Granges in California. The National Grange Movement started in 1867 to represent the interests of small farmers and remains a repository for rural values, traditions and knowledge. Due to renewed interest in sustainable agricultural practices and small farming livelihoods, the Grange Movement has been growing, especially in California, for the first time in over 30 years. Visit our Facebook page and contact us for details about joining springfieldgrange@yahoo.com.

Brought to you by:
Center for Farmworker Families
Springfield Community Grange

Menu

SAVORY TAMALES

Corundas (Ernestina Solorio, Michoacan, Mexico)

Spicy Chicken & Cheese (Ernestina Solorio, Michoacan, Mexico)

Vegetarian (Alma Herrera, El Salvador)

“Rajas” Chile, Cheese, Tomato (Jovita Molina, Watsonville, CA)

“Tejanas” Refried Beans (Maria Luisa Alejo, Salinas, CA)

Beef (Aida Gallardo, Guanajuato, Mexico)

Turkey, Green Chile, Cheese (Linda Flores,
Owner of “The Turkey Boat,” Pajaro, CA)

SWEET TAMALES

Pineapple (Elia Fernandez, Michoacan, Mexico)

Strawberry & Honey (Lilia Gonzalez Martinez, Guerrero, Mexico)

Ollalieberry & Pecan (Alan Hicks, Watsonville, CA)

Sweet Corn (Jovita Molina, Watsonville, CA)

ACCOMPANIMENTS

Blue Heron Farm Fresh Organic Salad

Chicken Pozole (Eloisa Bernabe, Michoacan, Mexico)

Oaxacan Black Beans w/ Epazote (Path Star, Santa Cruz, CA
& Consuelo Alba, Mexico City, Mexico)

Vasquez Farms Organic Strawberry Water

Hibiscus Punch



About Tamales



The word “tamale” derives from the Nahuatl language (*tamalli*), still spoken in many parts of West Central Mexico and sprinkling the vocabulary of the Spanish spoken in the Pajaro Valley. Corn being native to the Americas, countries throughout the western hemisphere have their own versions of *tamales* based on pre-Colombian recipes and customs.

“Originally...tamales were cooked by burying them in hot ashes, which made them crispy and brown. However, as time progressed, the Aztecs began to implement new methods for cooking, learned from the Spanish conquistadores. At which point, steaming the tamales in underground pits or in uncovered pots became the practice. The wrappings varied from cornhusks, to soft tree bark, to edible leaves, such as those from avocados and bananas. Even fabric was sometimes used.

“Today’s tamale tradition is as much about making them as it is about eating them... Because the preparation is so time and labor intensive, tamales have become associated more with the Christmas holidays and special occasions. Perhaps because these are times that family and friends come together and thus can work together to prepare the masa and to make the sauces and meats Tamale making has become a social event, often referred to as a *tamalada*, where people come together to make new friendships and strengthen old ones.”

From “The History Behind Tamales” by Katie Warner of *The Austin Times*, “A Multicultural News Source” and Wikipedia.